



1883. NOW READY. 1883.  
THE CHRONICLE AND DIRECTORY  
FOR 1888,  
With which is incorporated  
THE CHINA DIRECTORY.  
(TWENTY-SIXTH ANNUAL ISSUE),  
COMPLETE, WITH APPENDIX, PLANS, &c., &c.,  
Royal 8vo, pp. 1,200....\$3.00.  
SMALLER EDITION, ILLUSTRATED, pp. 816....\$2.00.

THE CHRONICLE AND DIRECTORY  
has been thoroughly revised and brought up  
to date and is again much increased in bulk.  
It contains DESCRIPTIVE and STATISTICAL  
ACCOUNTS of, and DIRECTORIES for  
HONGKONG—Kobu (Hyogo).

Do. Ladies' Directory Osaka.

Do. Peak Directory Victoria.

Do. Military Forces. Yokohama.

MACAO. Nitrate.

CHINA—Pakhoi. Hakodate.

Hoihow. Vladivostock.

Whampoa. THE PHILIPPINES—Manila.

Canton. Coban.

Swallow. Iloilo.

Amyo. Sasebo.

Takao. Nanking.

Taiwanfu. British North Borneo.

Amoy. Puchong.

Wuchow. Cholon.

Winchow. Cambodia.

Ningpo. ANNAM—Rue.

Chinkiang. Tengchow.

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Lahow. Haribong.

Chungking. Hanoi.

Chufou. Nandine.

Taku. Haideung, &c.

Tientsin. Siam—Bangkok.

Peking. STEATS SETTLEMENTS—Singapore.

Port Arthur. Malacca.

Newchwang. Penang.

Oran. MALAY STATES—Johore.

Suez. Sungai Ujong.

Fusian. Selangor.

Japan—Nagasaki. Perak.

NAVAL SQUADRONS—British East Ind. &c.

United States. Gairmar.

China—Northern.

SHIPPING—Officers of the Coasting Steamers of F. & O. S. N. C. Siemens & Co.

Japan M. S. C. H. C. & M. S. B. C. Indo-China N. Co. Scottish Oriental S. S. Co.

Douglas S. S. Co. Miscellaneous Coast.

China Mer. S. N. Co. Steamers.

The LIST OF RESIDENTS now contains the names of

FOURTEEN THOUSAND AND FIVE HUNDRED FORTYNERS.

arranged under one Alphabet in the streets or the district designated European. Chinese may dwell as freely as other nationalities, houses may be built in the Chinese style of architecture, and native institutions such as a Chinese Chamber of Commerce may be established therein. The Bill now stands postponed to give the Government an opportunity of considering whether the words "Chinese" and "European" cannot be eliminated from the measure altogether. The intention of the Government, it seems, is to exclude Chinese houses from the districts designated European reservation. As regards other classes of Chinese houses the restrictions are to be at all events no greater than they have been hitherto. As the probability of coolie houses being built up the hill is extremely remote, we must confess that we do not see the practical utility of the measure. Few Bills introduced within recent years have been received with such acclamation as was this, and the disappointment of the community on finding that it turns out to be something so very different from what it appeared will be proportionately great. Notwithstanding the Governor's previous explanation that Chinese would be allowed to reside within the reserved district, and the express provision in the Bill that effect, there was still a general impression that if they did so they would have to live in European houses, and that houses of the Chinese style of architecture would not be allowed. According to the Acting Chief Justice, it would seem that this was not an incorrect reading of the provisions of the Bill. It was the way in which we read it ourselves, and it was in view of that reading that we raised the question as to houses of a composite style—semi-European semi-Chinese. We suggested that there was nothing to prevent the covering in the course of time of the whole of the European district with houses of this description. The process has been going on rapidly of late years, and bids fair to go on still more rapidly in future, for there is no better paving class of house in the Colony. Whatever the intention of the Government may have been, this was precisely the class of house that the European community desired to see excluded from the reserved district. The fear of the intrusion of coolie houses is not great, for the danger has not come close enough to make itself appreciable; but with the semi-European semi-Chinese style of house it is different, for many Europeans have had to clear out of habitations they had occupied for years in order to make room for dwellings designed for a different class of the community, and the inconvenience and hardship have been brought home to them in a striking and painful manner. We regard as one of the weak points of the measure the fact that it would not prohibit houses of the Chinese secret societies from being built up. The Agents (Messrs. Butterfield & Swire) informed us that the O. S. S. C. steamer "Achilles" from Liverpool, left Singapore yesterday afternoon at 2 p.m. on the 18th instant, for this port.

We are asked to intimate to juries called for the Criminal Sessions that they will not be required to attend to-day.

The Superintendent informs us that the P. & O. Extra steamer "Tenjore," from London, left Singapore at 2 p.m. on the 18th instant, for this port.

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help themselves with a gourd, or Chinese basin, if there is one handy.

They eat as if they had never tasted food for days, literally gorging themselves until their stomachs become quite distended. They have nothing but their knives to eat, with exception of their hands, and with these they load their mouths full of rice and pork, until they can hold no more. The bowl of firewater passes round freely. A good deal of drinking up to lie taken place. Two men sitting next to each other, feeling very jolly and friendly disposed, suddenly put each an arm round the back of the other and with their other hand seize the basin of sambus, and raise it to their lips, the cheeks of both men and their mouths being close enough together to allow the fire water to pass down both of their greedy gullets at the same time. Whilst swallowing the liquid they pat each other on the back and look and feel unfriendly friendly. The cups pass round freely and the firewater takes effect, as it always does with them before they are satisfied.

Enter into descriptions of this kind rather trespasses on a paper in hand styled "A Glimpse at the Manners and Customs of the Hill Tribes of Formosa"—that I will merely add that drinking up to lie means, if you are a guest of the savages, that you are from that moment a friend of the tribe, and as such under their protection. If amongst friends, and they are the savages, it means that all who go through the ceremony with them are on the most friendly footing possible.

Whilst this convivial ceremony is going on the heathen borderers are plotting in their hearts the destruction of their half drunken guests, many of whom are to be seen rolling about on the grass outside in a most uneasy way, groaning and grunting like gorged pigs. Others of a more merciful temperament break out into a favourite song of a most monotonously discordant character, and one or two young warriours with harder heads than the others indulge in a wild sort of sing peculiarly their own, capering about, brandishing their knives, their long hair floating in the breeze and giving emphasis to the song with occasional whoops and "Kooos," make believe that their fighting instinct is strong within them. They follow weary hours of smoking and talking and singing. The wily, sober borderers now commence business, refers to matters in dispute, and perhaps puts certain demands previously objected to by the savages. They are perhaps too highly advanced, angry words pass, threats are made, and scolded, the feast culminates in a row, and several of the savages are wounded and a few killed. Daylight is just appearing, and the savages, hard pressed, retreat towards the jungle, leaving several of their friends behind. The Chinese do not come off alight, they scot free; several will carry the mark of the trusty "Lo Lio" (savage short sword) to their graves, and one or two before the sun sets once more will have closed their eyes in death.

The unequal battle still goes on; savages with only their knives, the borderers with matchlock and before the unlucky wild men can reach the friendly jungle a few more have dropped to the matchlock men and have bitten the earth. A few, however, escape to tell the tale. At once all the warriors and hunting men of the tribe are called in, and mingling their sorrowful wailings with threats of vengeance, a blood feud is created, and the borderers are made before many "sun godowns" (meaning "days") to bitterly rue the evil day on which they broke the laws of hospitality and friendship. There may have been faults on both sides—who can decide such knotty points of right and wrong which are constantly cropping up in this disabused land away from all checks in the shape of laws of any kind beyond the one principle of "Right is Right."

Round about the settlers' outposts and clearing, savage head-hunting skirmishes are thrown out. Young boys wishing to win their spurs—which in other words means "the right to count a maiden fair, or even dusky skin" to make new bows and sharpen their arrow heads and practise at objects as they proceed towards the edge of the forest, and older men in possession of matchlocks called "pau," prepare dry bark, port fires, prick the vent holes leading into the powder pan and fill their ammunition bags with various projectiles, and take up positions suitable for pot-hunting the taunted invaders.

The settlers find it necessary to erect high scaffolding in commanding positions, on the top of which a small thatched "look out" is perched and from these elevated positions they watch the movements of aborigines from more till night, for weeks and months, and tailheads are missing from the bodies of many a lousy pioneer. It is such times all the Chinese go about armed and you may see men working on the clearings, culturing patches of ground with a guard of their friends close at hand on the watch—with matchlock in hand and hollow wickerwork bracelet on the wrist containing the port fire, all night ready to be fixed in the hammer and on the pull of the trigger to drop into the prancing pan.

Long finger shaped rings are resting heavily on the powder and there is no matter of doubt in the minds of these hard grabbers as to their destination.

The subject of border life might be lengthened out, but it is time now to leave these scenes of strife and cruelty, so let us trust the reader to enter with us a large sized shanty, situated on the slope of a mountain lately cleared of every thing but the trunks and roots of trees, whose stunted and grotesque shapes are standing witnesses of the destructive power that has been levelled against them. As you proceed you notice marts of various sizes; they are not homes or family residences, they are workshops for coppersmiths, timber cutters, and charcoal burners, and are inhabited in numerous instances by men who are the very scum of the towns and villages of North Formosa. The extreme border is an asylum for those who have escaped from the clutch of mandarins, men who have not found the daily rounds of a village or town life competitive with their notions of freedom and elasticity of action. Such men fleeing perhaps for safety to the hills, find themselves in danger of starvation, in danger of being shot by head-hunters, and yet they prefer life in the woods to mandarin rule. Bringing their unscrupulous talents and dare devil propensities into play, they find no difficulty in overcoming the difficulties in which they first find themselves.

There are fish in the streams, and the haunts of deer can be visited with ease. Men of this description differ in many points from the ordinary pioneer, whose aim in life is to grab a considerable piece of land, to cultivate the same, to marry and to have a family, &c. The latter are agricultural in their tastes, though many have within them the love of sport, others are good at haggling and bartering, buying and selling, and all have sufficient spirit and pluck to turn out and fight when attacked.

The men who chiefly go in for Champion making are as a rule miserable specimens, they seem to be a degraded set, and some descend beneath the level of the worst specimens of savages. With all this they are men "without fear," and dare to carry their lives in their hands daily. They wear the savage "ld koo" or coat, smoke savage pipes, and in course of time—the only difference between the two is their tall. Many of them marry savage ladies and throw in their lot with the aborigines. Halka farmers and settlers living on the extreme edge of the savage territory also occasionally take unto themselves savage wives, through whose influence many

troubles are stayed off. The savage wife even in the most troublous times can cross the borders with safety, and acting as a go-between often prevents hostilities.

(To be continued.)

#### LATE TELEGRAMS.

The following late telegrams are extracted from the *Rangoon Gazette*:

WELLINGTON, 2nd April.

The London correspondent of the *Times* of India telegraphs that the Standard in an apparently inspired article, gives a sharp warning to Russia not to reckon that England will abandon her friendly allies to purchase Russia's goodwill.

RUSSIA AND PERU.

Buenos Ayres, 3rd April.

The *Bombay Gazette* learns that the Bascan embassy is taking umbrage at the facts of the G.C.S.I., having been beset by Prince Let E. S. T. It has brought influences to bear on the Shah to deprive him of the Governorship of Isfahan. The Prince was at Teheran awaiting the arrival of the insignia at the time of his dismissal.

ITALY AND AUSTRIA.

Marsala, 4th April.

The Negus with his forces has retressed towards Asmara because he feared to lose his prestige by concluding peace with Italy; at the same time he saw the fitness of attacking the Italians in their entrenched positions.

GREAT FIRE AT MANDALAY.

Mandalay, 5th April.

A large fire broke out at 4 a.m. four hours ago, one a prochouse was burnt down. Most of the whole of the blocks bounded by Eighty-second and Merchant-streets. Twenty-Eighth and Thirtieth Roads are destroyed; six fire engines were working. The mosque was saved, and fire got under at 6.30. Everybody was there except the Police. Fire Brigades worked admirably. A prochouse containing nine thousand rupees worth of coal was saved after catching fire. The Chinese quarter was saved. A large quantity of rice is reported as destroyed.

OLLA PODREDA.

A well-known composer, asked to contribute his autograph to a fair-admirer's album late, wrote over her signature—"All angels are women, but women are not angels."

American manager, to new man who takes the part of an Indian chief in a drama—"Say, then who whoops and general yell of yours was great. They was the hit of the piece." You must have lived all your life with the Comanches?"—New Man: "Never saw a Comanche or any other Indian."—Manager, surprised: "Where did you get them?"—Now Man: "I use to drive a London milk-cart."

A country lawyer was recommended by a doctor to take a little stimulant; and at last reluctantly consented to do so; for the good he believed in the force of example and hence had been an abstainer for many years. So he decided to keep the bottle in his wardrobe, and hence was not to be seen at the time at which he quaffed. When the Doctor enquired of him whether he was an apprehension that his friends can only recognize him by his clothes, we are told. And his disposition changes with the colour of his epidermis, for whereas in his comparatively light-complexioned state of existence he is "joyful and fond of society," when he enters the dusky phases his moral undergoes an analogous obscuration. He becomes "miserable and sulky, walks about with his hat over his eyes, and seeks to avoid recognition by his friends and acquaintances."

Certain of the French hypnotic specialists have claimed to be able to produce all the effects which follow the administration of any given drug by simply placing a phial containing a preparation of it in contact with the skin of the hypnotized subject. The French Academy of Medicine has recently voted a gold medal to Dr. C. L. Lebeau for his discovery. Dr. Lebeau, it is said, would have been awarded the Nobel Prize if the phenomenon in question is for weeks at a time little distinguishable in complexion and endurance from the mass of his fellow-citizens. It is darker, indeed, than most of them, but hardly darker than ordinary Spaniards. But then all at once his skin departs to a perfectly Ethiopian hue, and he wakes up one fine morning to find himself as black as any negro. Dr. Lebeau is said to be apprehensive that his friends can only recognize him by his clothes, we are told. And his disposition changes with the colour of his epidermis, for whereas in his comparatively light-complexioned state of existence he is "joyful and fond of society," when he enters the dusky phases his moral undergoes an analogous obscuration. He becomes "miserable and sulky, walks about with his hat over his eyes, and seeks to avoid recognition by his friends and acquaintances."

Mr. Louis Stevenson were as much concerned about "documents humaines" as M. Zola and his followers, he might point to an individual who is at present a standing puzzle to the San Francisco doctors, in at least partial justification of the assumption that one of the patients he treated and apparently most incurable patients is based. Henry Stewart, the phenomenon in question, is for weeks at a time little distinguishable in complexion and endurance from the mass of his fellow-citizens. It is darker, indeed, than most of them, but hardly darker than ordinary Spaniards. But then all at once his skin departs to a perfectly Ethiopian hue, and he wakes up one fine morning to find himself as black as any negro. Dr. Lebeau is said to be apprehensive that his friends can only recognize him by his clothes, we are told. And his disposition changes with the colour of his epidermis, for whereas in his comparatively light-complexioned state of existence he is "joyful and fond of society," when he enters the dusky phases his moral undergoes an analogous obscuration. He becomes "miserable and sulky, walks about with his hat over his eyes, and seeks to avoid recognition by his friends and acquaintances."

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